/13 cont./

15 of the fence, furiously advancing against one another. A few minutes later they were all sitting together in a group, laughing, talking, and joking. The anger had dissipated like smoke.

15 It is appropriate here too to mention Linton's observation
861 that in societies in which the children are forced to obey their
121 parents vigorously, as adults they become persons not very
866 independent and always wanting an authority that will guide them, there even being extreme cases where it is necessary to educate some few individuals selected to become leaders (4).

4. /From p. 84 of the original source./
Linton, 1945, pp. 141-142.

15
[861] Among the Guaraní, whose repressive education is almost
[866] nonexistent, a strong sense of discipline and authority does not
[622] develop. Anyone may become chief, so long as he feels the
[787] necessary supernatural vocation; in general self-imposed and
[621] spontaneous practices suffice to establish the magic qualities and to obtain religious inspiration. Each family chief is or may
[64] become the chief of a band. The idea of an organized govern-
[179] ment of a state type quite clearly exists, but only in the abstract field, within the religious ritual and mythology, surely a reminiscence of the ancient organization of the Jesuit state. The
156 officials of the S.P.I. /Serviço de Proteção aos Índios/ are
157 unanimous in their complaints about the difficulty of subjecting
177 the Guaraní to the norms of the Serviço. Without being violent, --
648 on the contrary, they are whiners --, these Indians always find
[245] a way to get around the regulations. At Araribá, as we have seen, there has been an attempt to fit the Guaraní into the economic-administrative system of the post, coffee plantations already built being given to them. In a few years everything was ruined. The Guaraní does not know how to administer a
156 coffee plantation. He has no work discipline, which no one
157 taught him in his childhood. And the chief toward whom his
554 notions of authority converge is primarily a religious chief --
622 Ñanderú, kind as a father, a spiritual leader who wants to take his "subjects" to the paradise of the civilizer hero. The authority that goes with the post is even considered a disagreeable burden by

2: Schaden--97 E-4,5 (1946-1954) 1962 SM4 Guarani SM4

/81 cont./

857 [858] apprenticeship: he accompanies his father in hunting, in the collection of honey, and in other activities, also learning, under paternal orientation, the technique of plaiting and the manufacture of the most diverse artifacts. Spontaneously -- [114] [593] and less through the initiative of his parents, contrary to what Virginia Drew Watson observed among the Kayová of the village of Taquapiri [866] -- the boy makes his own clearing and, not infrequently, sells the produce: with the money he buys some clothing that he needs or some gift for his mother -- a dress to 889 be made up, for example --; nothing for his father. At 866 Francisco Horta it happens that Kayová boys ten years old do [593] changa outside the village. Starting at twelve years of age [606] the Guaraní boy in general begins to show his independence, working only part of the time in his father's clearing, until at about fifteen or sixteen he starts living with his father-in-law, on whose tillage he will have to work much more than the latter's 593 sons. -- In any case the affective bonds that bind the boy to his father are much less stable and lasting than those that tie him /82/ to his mother. Lacking a father, there is little preoccupa- [604] tion about finding a "legal substitute": the person more often indicated, however, is the paternal uncle.

Concerning the economic relations, the married son becomes practically a stranger with regard to his father, except in the unusual case of continuing to live with him in the same great-family. At Francisco Horta I once observed how old Paí Tomás left his home to work on the clearing of his married son, who lived some two kilometers away: the old man had taken the work on the clearing as work for a price, for which he would be paid like any other worker. It is an extreme example, which contrasts with the other one, that of Paí Chiquinho at Panambi, whose married son lives with his father and, although he has his own clearing, is part of the same great-family.